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# The NEW MAN

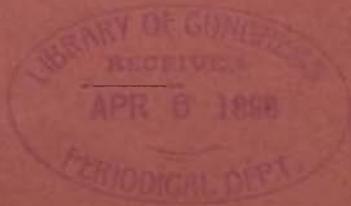
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A Monthly Magazine Devoted to the Mastery of Sin, Disease  
and Poverty through the Orderly Development of Fac-  
ulties Active or Latent in all Men.

Price \$1.00 per year

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P. BRAUN, Editor.



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## Vol. II. of The New Man.

### Notice.

As the whole sets of Vol. II. are nearly exhausted we have decided to publish the original matter contained in this volume in bookform under the title "The Mastery of Fate" Vol. II.

Those ordering the same please state which they want, the twelve papers, or the book. After the papers are exhausted we shall send the book instead. The book however, will not be out until April 1st. Orders for the same will be received now. Order early and be served first.

**Vol. II.** contains among a host of other articles, which we cannot enumerate here for want of space, the following: A Series of nine articles on "Sex Power, its Control and Use" (1. Sex in Evolution. 2. Sex the Life Principle. 3. Thought the Controlling Power of Sexual Desire. 4. The Sex act, its Use and Abuse. 5. A Private letter to a Patient. 6. Nude Contact. 7. The Control of the Sexual Passion necessary for the highest Spiritual Development. How Done. 8. Pre-Natal Child Culture.).

Besides these there are: Hypnotism in the Cure of disease. How to Hypnotise. Practical Mind Cure. The Coming Judgment. The Cure of Poverty—Practical Hints. How to read the Universal Mind. Francis Schlatter: He will Come Again! Psychic Development—the Wrong and the Right Method. Spiritual Sight (Clairvoyance). How Developed. Concentration. Three articles on Self-Creation. The Healing Power—How to Use it. Man; Whence and Whither. How to Concentrate etc.

I wouldn't have missed the opening chapter on "Sex Power" for twice the subscription price. Light on that question seems to me the one thing needed to educate people out of their misery. Miss H. W.

I cannot express my gratitude to you for the benefit I have received through your paper. It has done me more good toward healing my rheumatism than all the medicine I have taken in the last six years. Marah Fletcher.

A well known author and teacher of one of the best Metaphysical schools says "The New Man is really the soundest little paper in existence. It is scientific and that is what we need."

I feel that I am gaining and that a continual study of your lessons is the cause.—D. H. S., Carthage Indiana.

## Occult Stories

By Carl Michelsen.

Price, 20 cents.

These stories are really Occult Teachings in story form. They betray a rare insight into occult laws and principles. No one can lay them aside after reading, without having a clearer understanding of himself, or herself, and the forces acting on Man from within and from without. They will prove a "Light on the Path" for all who read and study them.

## The Powers of the Soul.

By W. J. Coleville.

### II. Concentration.

Though we hear and read a great deal concerning *concentration of thought* and the benefits to be derived from the practice, there seems to linger yet in the popular mind a large amount of vagueness concerning the object upon which it is necessary to rivet the mental gaze to the end that positively desirable results should follow. Concentration implies intensity of thought or of mental action, by which is meant, not so much intense striving after a selected goal as quiet exclusive meditation thereupon. All excited or excitable mental practises are detrimental to genuine growth in any direction, as a fluttered or fluttering mental condition tends to the scattering of force or the dissipation of energy. The first step toward successful concentration of thought upon a given theme, is to deliberately choose a topic for contemplation which is of great interest to yourself entirely regardless of the fascination which the subject may or may not exert over others. It is difficult, indeed almost impossible to correctly estimate the importance of different ideas in the estimation of various people, and we need not try to make any such estimations, it suffices for us to be a law unto ourselves in this respect. It is easy enough to discriminate—if we train ourselves to become watchful observers—between the successful and the unsuccessful people with whom we are brought into continual contact, as the former are unmistakable embodiments of the concentrative faculty while the latter are precisely the reverse. Whoever takes a decided, persistent interest in any thing (no matter what) and lives for that supremely, will of necessity become great in a certain line however small he may seem in opposite directions. Every successful person has one supreme object in life, one focal point of interest, one definite occupation which must receive attention no matter what else may be neglected for it. Monomania and genius have been compared by students of human conduct who are far better observers of action than measures of worth.

Genius and insanity are antipodal, but on the theory that extremes meet, they are near relations and close neighbors. A man or woman of genius is one who pursues a determined course and will not be switched off an elected track. To such a person many things are insignificant, one thing alone is of supreme moment. The two sisters of Bethany—Mary and Martha—serve as vivid illustrations of harmonious and discordant mental states the one condition tending to roundness of character and wisdom displayed in achievement, the other drifting toward strife and disintegration.

These two women may be taken as types of concentration, the one on the lofty, the other on a commonplace ideal, or we may so read the narrative as to see in Mary the embodiment and in Martha the lack of concentrative force.

Whichever view be taken the lesson is obvious and the words are true to demonstration “Mary hath chosen the better part and it should not be taken away from her.”

Two sisters such as those of whom we read in the gospel tale may be found in many a modern family for they are agelong types of superficiality and profundity, of devotion to externals and of concentration of internals. Of course we are ready for the hackneyed statement that the Marthas of the world are practical women while the Marys are only dreamers, but we know only too well from multiplied experience that the good word practical is generally greatly misapplied, for instead of the practise of so-called practical people resulting in happiness or peace or ought else desirable, it leads to wretchedness and discontent. The words in the General Confession in the Episcopal Prayer Book, “We have done those things we ought not to have done and have left undone those things we ought to have done,” are sadly true, and they justify the following sentence “and there is no health in us,” but alas the continual repetition of such awful words seems to bring forth little if any beneficent fruit, because people at large seem to think that it is absolutely necessary for them with their “poor, sinful, human natures” to go on from day to day committing offence and omitting wise performances. The doctrine which will save the world, when it is put in practise, rests on a very different theory, for in place of “necessary sins” and “manifold infirmi-

ties" it postulates the inherent goodness or essential nobility of human nature. The things of time and sense, things which pertain exclusively to the maintenance of physical existence are of course necessaries in their own day and on their own plane but the needs of the body are far fewer than people generally suppose. Necessary food, shelter and raiment can be easily procured—when we get on the right mental track—without any worry or anxiety concerning them. Work and worry are by no means identical, indeed they are decidedly contradictory for the latter destroys the efficacy of the former. Man is properly master over all material things, but his inherent lordship can never be displayed until he has found his own interior or higher self which is the seat and centre of all dominant activity. A Mary-like woman, or a similar type of man, may appear idle and slumberous because she or he is actively engaged in a kind of work which vulgar realism and *gross* practicalism fails to appreciate; but to the discerning intelligence of a gifted seer, such higher occupation is known at its true value, and when estimated at its real worth is seen to result in the most beneficent accomplishments. One thing is always needful but more than one thing is not always necessary. One thing moreover is often of such vital necessity that we cannot do without it while many things are actual hindrances to the enjoyment of the one thing needful, whatever that may be. To concentrate one's entire expectation upon a chosen centre, is to pray the genuine prayer of faith which can accomplish all wonders. Take any illustration we please, the principle is the same. Carnegie has made money and has written a book on how to succeed in business. We may not sympathize with all of Carnegie's actions, yet we should be very foolish did we shut our eyes to the fact that he is a living proof of the truth of the teaching we are engaged in circulating. Many men desire wealth and personal prominence fully as much as the great multi-millionaire of Pittsburg and they would be very glad to adopt the Carnegie or any other system for aquiring and holding it, even though the methods were often harsh and inconsiderate of the rights of others, but for some cause they cannot get the wealth or hold it by any means righteous or unrighteous. Why so? The answer is plain to whoever peers below the surface and finds opportunity a

smaller factor than individually organized energy. The man or woman who is really successful in any line of undertaking is the possessor of a singularly compact and well defined mental organism, an organism which contains an unusually powerful magnet, the attractive force of which silently and persistently draws to itself whatever is in affinity with it.

But, some reader may exclaim, where can the connexion be found between a saintly, spiritualy minded woman and a mammon-worshiping business man? There is no discrepancy in using both illustrations in applying a single truth, for one serves just as well as the other, for though they embody diametrically reverse aspirations and attainments, they illustrate equally the operation of a self-same law. The concentrated individual draws exactly what he or she most desires, for supply follows demand in unerring sequence wherever the law is obeyed. If one person loves wisdom and does not care for money while another idolizes money and does not seek spiritual enlightenment, if both are telling examples of concentrated force, one will get wisdom and the other will get money in about equal proportion. It is right enough for the moralist or ethical teacher to point out the vast superiority of one kind of obtainable commodity over another, but before people are in readiness to go to work intelligently to secure anything whatever, they need instruction in the primary and fundamental principle of the method necessary to be employed in every instance.

There is a great difference between the appearance of the successful trikster or card-sharper and the pure minded scholar who lives for knowledge of the higher sort, but you are apt to find the same traits of character in both, though in the one case they are consecrated to noble ends while in the other instance they are desecrated to ignoble ends. We can all train ourselves in the practical habits of doing one thing at a time both mentaly and physicaly and that is the only absolutely necessary exercise for those who are determined to become masters of the art of concentration. Some while ago the attention of the writer was called to the mental attitude of two ladies in a Public Library and especiaaly to the conversation in which they engaged. Seated at one of the tables was a man suffering from some sever pulmonary affliction. He cau-

ghed incessantly in the most distressing manner in the immediate vicinity of the ladies in question. One of these ladies was turning over the pages of some periodicals in a desultory manner, while her companion was deeply engrossed in reading a biography of Thomas Huxley. The lady who was carelessly scanning the magazines shortly rose from the table and going up to her reading friend said in a very audible tone "Are you not afraid that is infectious?" The lady who was engrossed in the life of Huxley replied somewhat courtly "I do not understand you." The first speaker then quickly replied, "Why, you must have heard that man caughing. I could not stand it any longer."

"I am sure I heard nothing," responded the lady addressed. "I was far too deeply interested in what I was reading. My mind was far away from here, and as to infection I am never afraid of it, for I am certain one never catches a socalled contagious disease unless one is in a state of susceptibility to its inroads and I am so thoroughly taken up with what realy interests me that I am proof against my surroundings."

It would be the hight of unreasonable presumption to decide that one of those ladies is always in a disease-proof condition and that the other lives in a state of chronic fear, for such may be by no means the case, but it is not out of place to use the simple incident as a striking illustration of two diametrically opposed mental states, the one of which does certainly render whoever indulges it liable to contagion, while the other is a complete safeguard against infection.

Concentration of thought and of interest upon some given object or ideal is the sovereign antidote against all unwelcome distractions and though people are often heard to declare themselves unable to fix their thoughts upon a selected centre and hold them there, our conviction is that their alleged inability so to do is only an evidence of an untrained or undisciplined intellect coupled with a serious lack of adequate affection for some worthy pursuit. The people who are always turning round in public buildings whenever there is a slight noise, occasioned by some one entering or leaving, or perhaps dropping a walking stick, are painful evidence of unbalanced mental states, for when they are not ridiculously shallow they are fearfully

unstrung. A very good exercise for testing the qualifications of students for mental practise is the following:

Give your class directions to meditate for fifteen minutes upon a given theme and see how many people will remain quiet for exactly that time by your watch when they have no time-piece to consult.

Another good exercise is to request every student to read some important lesson, a printed or written copy of which must be handed to each. Then when they are all quiet and seemingly absorbed in their reading, make a noise and see if any one starts. Only those who keep on reading undisturbed till they have finished their exercise give evidence that they are far enough advanced in self-control to take up the work of mental healing publicly.

The inestimable advantages accruing from a persistent cultivation of the concentrative habit are far too numerous to designate particularly, as everything worth attaining must be reached by this method and cannot be successfully held on to unless this method is followed out in some one of its myriad phases. Leaving the realm of the ordinary and passing to a contemplation of the superordinary the same law holds good still, even to the extreme point of regulating all our affiliations in the unseen universe. If colored glass balls and other trinkets, such as crystals, etc. serve a useful end in helping easily distracted persons to concentrate on one object only, they undoubtedly are means to a desirable end. We neither advocate nor condemn the employment of such accessories, for while to some people they seem to prove auxiliaries, to others they would prove hindrances rather than helps to concentration upon some interior object. As to the means to be employed on the threshold of development the utmost latitude must be endorsed, but whether you employ a painting, a statue, or anything else you may prefer, take care that the article you employ does, as a suggestive image, suggest precisely what you desire to come into psychic contact with, otherwise you defeat the very end you seek to serve. Though to some temperaments it is easier to concentrate upon a high ideal in the open country than in a crowded city, more progress is often made in the busy manufacturing town than in the peaceful hamlet, because in the former place you are obliged to discipline your attention and compel your outer self to obey

the mandate of your will. All magicians are embodiments of the art of concentration, whether they are white or black magicians or of any grade between depends altogether upon what they concentrate upon and *why* they practise concentration. No matter what object you may have in view or what may be the nature of your desires, you cannot succeed anywhere or in any direction until you have commanded your lower or outer self to yield to the desires of the inner which is the higher. I insist upon that your members obey you; do not tolerate revolt or mutiny in the organism of which you are the rightful ruler. Be a severe disciplinarian and see that your orders are obeyed, and as you do this you will find causes for complaint against your servants less and less numerous till at length you will be obeyed perfectly. Our bodies are good instruments if we do but wisely tune and handle them, but this we must do if we are to show forth our inherent lordship. Our destiny is to govern our fate, certainly not to let it govern us. No matter what branch of the infinite subject of healing (making whole) we may take up, the same law works everywhere and therefore the same rule needs at all times to be observed.

Desiring to give such counsel as may be of greatest use to our readers, we content ourselves chiefly with giving general directions rather than entering into specific details, for the reason that we feel it to be improper to force any private opinions of our own upon the general public. We gladly acknowledge the rights of individuals to their own ideals; it is for us to assist people on the road to knowing how to reach ideals, but it is not for us to presume to select ideals for our neighbors.

Of course it is understood that the higher, purer, nobler and wiser the ideal pursued, the greater must be the blessing resulting to whoever pursues it. Determine every one of us, my readers, to insist upon your right to self-mastery. Let no habit control, let no appetite enslave you. Claim your right to rule in your organism at all times and in all ways, and as you become greater men and women inwardly, health and prosperity must increasingly become your portion outwardly.

## Living as a Fine Art.

A Series of Soul Culture Essays.\*

By H. H. Brown.

No. 2.

I am!

God is!

The soul is fed by affirmations as the body is by bread.

Victor Hugo.

In a previous essay it has been shown that God and Ego both being undivided parts of existence, it can be affirmed by each individual: What God is I am! Therefore I am to so live that the divine in me shall manifest itself in its fullness. God is perfect: Therefore in me is perfection, and I, the ego, by affirmation, am to make perfection manifest; for His omnipotence being in me, I am that which I affirm. If I affirm I am sick, or I am weak, or strong, or sad, or wise, or foolish, or poor, I am that which I affirm, because the world in which I live is the world of emotion and thought, and this world I make by my affirmation, for I affirm what I think, and I think what I affirm. I make my world one of joy or sorrow, of riches or poverty, by making my affirmation the conditions of the world. Many a woman in her cot is richer than Vanderbilt for she is content and happy by right thinking.

If one affirms, "I am weak" it must of necessity be true for he must live truth, and affirming it, must manifest weakness, by withdrawing his energies from his body, and leaving it weak; for one only affirms weakness by his manifestation,—in this case of body—and not of the ego. The will obeys the thought, and does not act through the body, hence it is negative or weak.

If the affirmation is, "I am strong" the ego must be true to the affirmation and the will at once obeys the thought, and takes possession of every part of the body, that is, the inner power is manifested.

Only truth can be affirmed. A statement made from any other source than consciousness of truth becomes a lie. One praying "Father forgive," with unforgiveness

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in himself, prays "Father condemn;" despite his words. To say "I am well" with no belief in, or consciousness of, inward power is in reality to affirm "I am sick or weak."

There is no deceiving self. The mind in its subconscious action follows the real thought. The auto-suggestion of truth acts, no matter what lie the lips may utter. By necessity of Being, each one is compelled, to himself to affirm truth, and it is with Self these papers deal.

Each affirmation is to the conscious man what the wire of the electric light is to the dynamo. It opens the way for the dynamo of God-power within,—the soul,—to manifest that which is affirmed. "I can" closes the circuit: "I can't" opens it.

This is why no merely intellectual statement gives life. Why no "reasoned truth" inspires. Truth bubbling up from the infinite fountain within is life. Truth that is accepted from other sources; truth that is revealed by reasoning; has no life giving power until, by demonstration in life, it becomes truth.

"The soul is the perceiver of truth" says Emerson. And no statement, not self evident, is true to the individual until demonstrated; demonstration makes it one in art, with self evident affirmations. Two times two are four, is not true till by placing the two twos together we count four, and then it becomes a factor in our life, a tool in our art.

Herein lies the secret of much disease and failure. What is reasoned, is not demonstrated by living. Philosophy in the head does not redeem life. Thought moulded into instinct is the redeemer; affirmations actualized in conduct, the saviour. It is then as artists we may consciously carve into the real the ideal.

Opinions, theories, creeds, statements, affirmations, have a reactionary effect upon us it is true, when held merely by the intellect, but they become types into which we mould our lives, only when they become profound convictions.

Through expression—a pushing out of the embryo god within—life evolves. Therefore whenever, in Soul Culture, an affirmation is made it is divorced from the merely intellectual and ethical side of life, relegated to its place as a perception of truth by the soul. It is not affirmed as

a product of thinking or reasoning, but as a sense of truth, a feeling from the soul, one of its outward vibrations—an emotion.

An affirmation in Soul Culture is the statement of truth by Man as Spirit. Man does not think the affirmations—I am. God is. He perceives, and perceiving, begins to reason. Perception causes sensation and thinking is an effect of sensation; the second form of the cause, perception. Therefore every affirmation of truth is an edict from the kingdom of God within, the voice of the indwelling god that the conscious man obeys as the world obeys gravity. The ego builds, controls and manifests and thus proclaims its power and purpose. "And God said: 'Let there be light' and there was light." So the God within says, "Let there be health," and there is health. "Let there be intelligence," and there is intelligence. "Let there be power," and there is power. "Let there be joy," and there is joy.

These affirmations take the symbol of language according to the intelligence and custom of the individual. They are intuitions flashing upon the brain from within, whenever the man is ready for them and clothing themselves with the language found waiting for them. Once perceived he may, or may not, consciously *will* them into outward expression; he may, or may not, allow them to unconsciously shape his life.

But as the conscious architect—  
"Building in these walls of time."

he uses them as the directing power with which to build. He affirms and the walls rise; the mountains move to his desire; or he affirms and walls that environ him fall like those of Jericho.

In these affirmations of the conscious "I am" there is a deeper sense of power than in any born of the intellect, for the ego affirms the omnipotence of God of which it is an undivided part. Ultimately will come to all, the consciousness of cause within, then affirming "I am Cause" each person will control his own life expression. Then life will be as "I will."

The flashes of consciousness one may not be able to explain, may not be able to reason their relation to other perceptions of truth, but they work nevertheless as powers in moulding the life. For as the affirmation is, so is the

work of life directed. "Feelings too deep for words" are the strongest incentives.

"Thought is deeper than all speech,  
Feeling deeper than all thought.  
Soul to souls can never teach  
What unto itself is taught!"

That which is taught by the "I am" "unto itself" is constantly wrought into expression by the conscious action of Spirit, by what is known as "the sub-conscious mind" [a better phrase is the sub-conscious action of mind]. Next to this it works as a factor in life's expression in the constant but unconscious auto-suggestion of desire.

What is called ignorance is the necessary condition of what we call knowledge, for ignorance is only a minus sign before our idea of what knowledge is. It is a less knowledge. Now all knowledge is a less than the whole, for it is limited by the impossibility of the reason to grasp any more than a small arc of the great circle of causation. It knows only so far as it sees and learns of Cause. But that knowledge is fettered by opinions, by prejudices, by self selected or voluntarily chosen authorities and by inherited tendencies. Still there is a stronger tendency of Spirit (which is Cause) to manifest more and more of its infinity of wisdom and power and this tendency makes progress a necessity and the retrogression of any individual an impossibility.

"Onward," said God, unto the Soul  
As to the world, "Forever,"

Evolution is its necessity. The "I am" puts out conditions as a plant leaves and exfoliates them in its growth, others taking their place. Day by day the Indwelling God manifests more of its divinity in external conditions, and Man, always good, manifests more goodness. Walt Whitman has a thought for us here;—

"This day before dawn I ascended a hill and looked at the crowded heavens, And I said to my spirit, When we become the enfolders of those orbs and the pleasures and the knowledge of everything in them shall we be filled and satisfied then?

And my Spirit said, "No; we level that lift to pass and continue beyond."

When shall this be? Whenever the ego affirms its power, its knowledge and desire. Fettered as he is now, in manifestation, by ignorance, prejudice, custom, by his gift through heredity and his fears of the future, the ego still pushes outward, onward, upward. It does this by e-motion, an outward motion of the divinity within. Some emotion of joy or pleasure, of sorrow or pain, of loss or satisfaction, of happiness or agony, helps the soul's expression each day. The god within is indifferent which it is, for only by continued expression can it hold its body, and expression is only by emotion; hence there is evolution through every emotion, and emotion it will have. By each emotion some of its latent power is developed. The conscious man has power to choose what the emotion at any time shall be; but if he does not choose, then the unconscious man, only caring that some expression be, will flow as all force does in the line of the least resistance. Until man does thus consciously choose his emotions he will not "have dominion over all things;" he will not be always blessed.

In clumsy reasoning man has looked at race history and said, "Man has always been sick, unhappy and criminal, and failure, and he always will be." A century ago by same logic he said; "Man has always traveled by foot, or horse or wind, and he always will." Now by steam, electricity or bicycle he proves the prophecy of the doubter false. In like manner by leaving behind all weakness, all sorrow, and all disease, he will disprove that made now in the same distrust of human powers. Opinions in both cases are limited by ignorance and by the egotistic assumption of limitations. "According to thy faith" is the law everywhere in human life.

The wise artist uses no such clumsy tool, it is too ancient. Instead he uses "Faith." Faith in the god within who has all power. A person should no more say "I am sick," "I am weak," "I am poor," then would the sculptor standing before his chosen block of Carara say, "I am a bunglar" or of the marble "It is mud." With either of those affirmations as his inspiration, his hand would loose its cunning. He sees the statue in the block and knows his hand can bring it out. So sees and knows the artist of life.

Reason is not synonymous with intelligence; but rea-

son, like instinct and intuition, is a manifestation of indwelling intelligence; instinct the hereditary knowledge, intuition the ever present voice of the soul; while reason is the slow externalizing of the indwelling wisdom. Reason belongs entirely to the external life. Instincts and intuitions must be reasoned upon after they are manifested, their right relations to all other revelations of the soul be given them and proper place assigned them in life and conduct. In other words reason applies the soul's revelation to the external life. The successful person is that one who reasons correctly upon the application of Truth to life.

Truth is not reasoned out but is reasoned upon. It is not found by reasoning, but its use in the external is thus found. As long as one only feels, he does not require reason; but when he acts he does need it to make life complete. Truth is a fixed, infinite quantity. A unit never to be fractionized. It is not subject to the intellectual caprice of man. He finds, he reasons upon, he uses, but he neither makes, destroys, bends, or in any way controls it. Like any other force he may use it in obedience to its own laws, even as he does electricity and go no further. It is in this sense Tennyson says of knowledge;—

....."Let her know her place;  
She is second not the first.  
A higher hand must make her mild  
If all be not in vain; and guide  
Her footsteps, walking side by side  
With wisdom, like a younger child.  
For she is earthy of the mind  
But wisdom heavenly of the soul."

The artist building life into fair proportions is ever full of this deep soul knowledge, because he lets his intuitions be to him "the way, the truth, and the life." By the use of the intuitions as conscious affirmations he will control the manifestations of the soul. He will decide what emotions he will feel, what thoughts he will think and what his life's expression shall be. Realizing his power, his divinity, he will think as a god, and manifest as a god; and as his Father-God is perfect, he as God's son will manifest an evolution towards that perfection.

"Draw if thou wilt the mystic line  
Severing rightly His from thine;  
Which is human, which divine."

## Opulence.

### LESSON II.

There are two classes of vibration which reach man's consciousness. First are those coming to him from the external world and which reach him through the five external senses. Second, those which go direct to the inner man and which are perceived by what is now very often called the sixth sense. Very many people are now developing this finer, interior sense, and those who have developed it to some degree of perfection pronounce it unerring. It is true that people sometimes make mistakes by trusting the reports coming to them through the sixth sense, but the mistake is made by a wrong interpretation of their sensations and not through a false message. Psychometrists are often confonted by this difficulty. They will describe certain sensations and feelings which are pronounced false. After learning the real truth of the matter in question they find that their sensations were correct, and that they interpreted them wrongly. When they once learn to interpret properly in thought and language what they feel, then they find the inner guide wonderfully precise and accurate, and they learn to trust it implicitly.

Those who have given some thought and attention to the laws of Vibration will know *why* faces and features are an index to the predominant characteristics of an individual. The science of phrenology is becoming more and more an exact science. Thought builds its own forms. Back of all parents is the race thought of the past. Through them it moulds the growing brain of the child in a more remote degree. Their own predominant loves, aspirations, physical and mental activities, will be more potent however in determining the leading tendencies, loves, tastes and proclivities of the child. The mental activities of the child will more easily run in these predetermined grooves than in any other, and face and features will be moulded accordingly. Whatever in subsequent education and experience will change or intensify the original characteristics will find its expression in the outward make-up of the growing child.

All this is possible because thought is a vibratory force

and it determines the aggregations of the atoms of the body. The shrewd business man has learned to interpret the outer expression of the inner life of those with whom he comes in contact. The figure, the face, the bearing, the actions, the look, are all so many keys which lie open to him the inner conditions of the souls of those around him. He will trust or withhold his trust according as he judges people's characters from their outward expressions. It also enables him to approach his customers in a manner most agreeable to them and to make sales where his next door neighbor has failed. He knows how to make his manner and speech attractive and how to show up his goods in the proper way. The merchant or clerk who uses only stereotyped expressions soon repels or offends, but he who knows how to adapt himself to the different individualities with whom he deals will attract and hold his customers.

This presupposes other qualities which the successful man must possess, of which we shall speak in due time. What has been said so far should induce all my readers to learn to read human characters by its outward manifestations. To all who can pursue it we advise the study of Phrenology. But they as well as those who cannot do so should note the faces, bearings, gestures, actions, voices and looks of those with whom they come in contact. They should try to come to some conclusions regarding their characters and then watch if future experiences will sustain or modify their first conclusions. If we make this a habit we will soon become good judges of men. The good horse jockey studies every horse he meets regardless of any interest he may have in any one of them. The observation of horses has become a habit with him, and in consequence he has accumulated a store of knowledge in his beloved line which serves him well in the purchase, the training, the management, and the sale of horses. If we force our attention persistently in any one direction light and knowledge will come. This is the law. In dealing with men successfully we must learn to know man, and we will learn to know him when we make him our particular and persistent study. Be it resolved and enacted therefore that we begin that wonderful study *to-day* and never grow weary in it.

Many will attain great proficiency in reading human

nature by the outward signs and symbols, by the vibrations which come to them through the eyes, the ear, the shaking of the hands, and perchance through the nose. This latter organ reveals to us certain habits to which many men are addicted and it puts us on our guard. But there are those who with some practice will find the inner sense more trustworthy than all the deductions and conclusions arrived at through study and observation of the outer man. For example. A neat and well dressed gentleman who is a stranger to you wishes to enter into an important business transaction with you. You find his manner open, agreeable and genial. His tone carries with it assurance and his look is frank. You conclude that this stranger is trustworthy, especially if he should produce some good references. You half make up your mind that you will close the deal with him, and you take him home to dinner. You introduce him to your wife and privately inform her of your intentions. After dinner she calls you aside and begs you not to trust this man. You ask her to give you her reasons. She has none, she only tells you she "feels" that this man is not honest, or that your transaction will terminate disastrously. The wise businessman will respect his wife's "feelings" which spring from the inner knowledge or wisdom. She has experienced distinct sensations which are the result of the finer or inner vibrations which are radiations from the man's true character which through clever acting he tried to conceal. These vibrations produced an "uneasy feeling" in the mind of your wife which she interpreted as a signal of danger.

Although women are as a rule finer organized than men, and are therefore more sensitive to the more interior vibrations, we find many men who are finely organized and who are able to become aware of the same. Some are so by nature or inherited constitution, others have acquired this sensitiveness through practice.

I have often passed along a familiar street and become suddenly aware of some object which had been there for a long time, but which heretofore I had never seen. My attention had been directed to it and so I saw it. It is thus with the finer thought vibrations coming to us from others. Although many sensitive people are influenced continually by the same, they will never learn the true

source of these influences until their attention is drawn to the same and they begin to study them and protect themselves against them. The successful man must be on his guard against all undue mental influences from others. He must watch his sensations or feelings when he comes in contact with others. He will then learn to distinguish between his own thoughts and those which have been thrust upon him by others. Those who wish to make a particular study of this subject should get our Correspondence Course in Psychometry. We can give only a few general directions here.

If you find that you are very negative to the mentalities of other people you should make it a rule to form your decisions in all important matters when you are entirely alone. You are more sure then that no foreign element enters into your calculations. Whatever decision you make thus, will be entirely your own. The early morning hours, before you have come in contact with others, are the best.

When shaking hands with strangers watch your inner feelings and sensations. Do this wherever you come in contact with others. By *looking for* these sensations you will in time become aware of them and be able to interpret them. If they are agreeable, then all is well, but if otherwise, you must learn to put yourself on guard. Many a depression, many inharmonious conditions, many failures in business transactions, may thus be avoided, and no doubt have been avoided.

When about to engage in some enterprise or undertaking of some importance go into the silence for a few minutes and passively wait for impressions. If an uneasy feeling comes over you, you had better leave it undone, if you can avoid it.

When by intellectual reasoning you are unable to decide whether a certain act or decision will be right from an ethical point of view, question yourself in the same way.

In all moments of doubt, indecision, and perplexity question the inner oracle, and by making this a habit you will soon get trustworthy answers through your "feelings." You will learn through your intuition to perceive the inner and finer vibrations of men and things, and your intellect will become enabled to interpret them cor-

rectly. You will then be able to avoid danger and losses of many kinds. This is just as necessary a perequisite to him who aspires to become opulent, as *the power to attract* the desired things, of which we shall speak in subsequent lessons.

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## Our Angel in Heaven, or Love the Greatest of All.

By P. Braun, Ph. D.

(The opening chapters of this story appeared in the Dec. number. It is intended to show the application of occult principles in the every day life, in the overcoming of discord, disease moral weakness and poverty in a manner comprehensible by the ordinary reader. All those who begin their subscriptions with the January number will receive the first chapters free of charge.)

The beautiful month of June was gone. Examination day had come and gone and so had the concert. Fritz had passed his examination with honor and won much applause in response to the skillful rendition of his organ solo. His teachers, the bishop, and his friends were satisfied. The bishop had remarked at the end of the concert: "You possess wonderful skill, but you lack depth. That will all come with advancing years however. I am proud of you, my boy."

The bishop was pleased to hear of his nephew's intention to stay in the city during vacation and continue his organ studies. The real fact in the matter was, that Fritz found it impossible to tear himself loose from Arda, and so he had made up his mind to stay. The organ studies were only a blind to keep the real cause from his uncle and from his father. He felt that a vacation spent at home would be attended with few real pleasures. His father and his brothers did not understand him, and although he really loved his mother, she was generally too ill in body and mind to give him much comfort.

So he asked his father for permission to stay, which was granted.

Now followed a period which in afteryears he called the

happiest one in his life. His organ practice gave him employment for two hours each morning only. In the afternoon he could be with Arda when they would talk, read, play and sing together, or go out on shorter or longer walks or drives in the neighboring valleys and mountains. This was far pleasanter than living at home where the whole household had to rise in the morning, dress, take dinner, walk, ride, read, take dinner and supper by regulation as laid down by the old general, who seemed to have carried as much of military discipline into family life as he possibly could.

Twice a week he called upon his uncle, where he was always received with open arms. The bishop was so kind and genial that Fritz had felt for some time like confiding his little secret to him. But some rising fear that it might not be well received always kept him from doing so. As to opening his heart to his father he could not think of it. He knew that the old general would not listen to the idea of a mesalliance, as he called all unions between aristocrats and people without a title. Fritz would have written to his mother about it, but he was sure that she would be in constant fear and dread on his account. So he kept quiet.

Nobody except Arda and her mother knew of the real state of affairs. Those of his friends who chanced to see him in company with the beautiful girl winked at each other knowingly but thought no more about it.

"Why, this is like being married," Fritz said one afternoon to Arda, when he sat alone with her in the little pavillion in the rear of the garden. Arda looked up smilingly into his dark eyes. This idea seemed so ridiculous. And yet why should it? She hoped to marry him some day. She answered, "This would be an early marriage, would it not?"

"Why early," he protested, "I will be of age in a few days and you will be nineteen next spring. Many people marry that young." After a little reflection he looked at her with a strange expression and said almost solemnly, "Arda, why cannot we get married now?"

"Fritz,"—

The startled girl dropped the work basket in which she was trying to find something, on the floor and looked

at him with wide open, staring eyes,

Fritz bent down and gathered the scattered articles together, after which he handed the basket to its fair owner with a smile. He sat down beside her and put his arm around her slender waist. Recovering some degree of composure she said. "Thank you Fritz, you are very kind; but you did frighten me."

"I did not mean to frighten you, love, but I have thought over this problem a great deal lately. You see, if we remain single until my studies are ended, there will be a parting as soon as I finish here. Then I shall have to study under this and that master and perhaps go to Paris and Rome for a season. I cannot bear the idea of separation. The thought that you will be all alone here with your mother fills me with apprehension."

"Why so?"

There was a painful pause for some moments, then Fritz continued,

"This is the point which I do not like to discuss, for it will give you pain. But in the end it will be best. There is no immediate danger, but a possibility that your dear mother may not live to a ripe old age.

Some sudden fear seemed to seize the girl and she burst into tears. She recalled the sudden spells of illness to which Frau Blankenheim had been subject, but to which in her ignorance she had attached no great importance. She was thoroughly alarmed now and cried; "Oh, do not tell me that mamma's life is in danger. What is this terrible cloud that hangs over her?"

Fritz now folded her in both of his arms and whispered: "There is a land to which we all are going. Some go sooner and others go later. Your dear father is there. Your mother has confided to me the fact that she is afflicted with heart disease which has gained such a foothold that she may be taken away at any time."

There was another pause during which the girl's grief found vent in violent sobs. Fritz pressed her closer to his heart and smoothed down the soft, rich tresses which had become loosened and were now falling in pretty confusion all over her shoulders. A feeling of reverence stole over him. He felt the nearness of something lovelier, something greater than the mere form which he held in his arms. He felt that sweet and sublime union of

souls. He was more than ever conscious of the sacredness of his duty to watch over this fair creature and shield her from harm. When she grew more quiet he continued: "Let us hope that your mother will remain with us for many years yet, but under the circumstances we must take the possibility of an early decease into consideration."

Arda dried her tears and exclaimed; "Dear, dear mama, why has she never told me of this? Please let me go to her at once."

"Wait till you are more composed. It would grieve her more to know that you feel so badly over it, and it might bring on one of those distressing attacks. You must be on your guard against agitating her to any great extent, and we will speak to her when you can face this ordeal more calmly than you could at the present moment. Besides there are other considerations which make an early marriage desirable and of which I wished to speak. I am aware of your great desire to develop your superb voice, and this coincides perfectly with my own wishes.

A lovely blush of confusion spread over her face and she was about to open her lips in remonstrance when he sealed them with a kiss and continued smilingly: "Do not deny it, dearest. You see I found out your little secret by chance. I heard you practice scales and arpeggios several times when I came home earlier than you suspected, and on those occasions I crept upstairs like a thief. I have listened to your efforts with delight, but I feel it my duty to warn you not to continue without a teacher. I asked your mother why she did not engage the services of a singing master. She very candidly confided to me that she was unable to bear the extra expense. I offered to meet it, but she has denied me this blessed privilege until we are married. In my desperation I offered to loan the necessary amount, but she will not accept one penny. I have scolded and pleaded with her, but all to no purpose. This has dampened my visions of future greatness and renown considerably."

"Why so?"

"Because I wished you to be the prima donna in my first opera, I wished you to help me to climb the ladder to fame and to the admiration of the world. The thought of writing my best parts for any other but you at once

lames my aspiration and is a bar to inspiration. In order to be truly united we must ascend, round by round, together. You must enter into my life and my labors, and be a true helpmeet. I know that you are too proud to be a mere figure head in the drama of my life. I say *drama*, because the life of every true genius has been a drama. You would chafe at the idea of seeing others give me the help and the inspiration which you could give, and you would become very unhappy in the end. Have I not read you aright, love?"

She threw her arms around his neck and whispered "Yes."

After a slight pause he continued: "But this will be an idle dream unless you can begin your voice training *now*, while it is in its full vigor and freshness, and while it is plastic and flexible. God has bestowed this magnificent gift upon you for a great purpose. Old muffs and pharisees only try to befoul the divine arts and those who devote their lives to the expression of beauty and harmony, but the true mission of art is to lead the race god-word. There is more religion in one of Beethoven's symphonies than in all the genuflexions made in the Dome during a whole week"

Arda covered his lips with her hands and exclaimed: "You naughty heretic! You should not criticise the ceremonies of our holy mother church."

"True, we should not. But sometimes I seem to catch glimpses of a holier and a loftier religion than that which passes current for *religion*. But let us return to our original theme. You see now why an early marriage may be a necessity for us?"

"I see, dear Fritz, but for some time I have secretly feared that your parents and relatives might not countenance the union of—of—"

Seizing her stop in confusion he finished her sentence. "—of a linear descendant of an old house with a dear little girl like you? I have thought about it, but this does not cause me any uneasiness. In the first place I am now of age and can marry, if need be, without my father's consent. In the second place, my uncle will provide for me until my education is ended, and even if my father should cast me off, the bishop would not. He has quite recently told me that one fourth of his vast fortune would

be mine after his death. Why should a parent have a right to interfere with the happiness of his child? Children also have rights. They have their own lives to live, and their courses in life should be the result of their own free choice."

"This is true, and yet the fourth commandment says that we must love and honor our parents."

"Yes, we should love and honor them, but not to the extent of giving up our own selfhood and becoming mere slaves and automatons to their whims and notions, for no other reason but that they have been educated to believe them true. But for the present we can avoid all conflict by marrying secretly, and then the future will take care of itself. It is only a short journey to Switzerland, and anywhere outside of Germany we can marry without fear that anybody but the parties present at the ceremony will know it, unless we choose to make it public. Both my father's allowance and my uncle's have been so generous that I have not been able to use one half of it, consequently I have more than sufficient means to defray all expenses. Arda, my life and my love, will you marry me and make me supremely happy?"

What should she say? There was a sharp conflict between her desire to make him happy, and her fear of probable consequences. But the former won the day. After a short pause she breathed an almost inaudible "Yes." He heard it and pressed her close, whispering: "I cannot tell you how happy you have made me this moment. Thanks, a thousand thanks, for your great trust in me. I shall never forget it."

Arda was very proud of her handsome lover. As she was leaning against his bosom it seemed as if she had known and trusted him in the dim forgotten past before her birth, and as if this betrothal was simply a renewal of old pledges. Ah, life was full of sweet mysteries, and love seemed to be the greatest.

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## CHAPTER V.

We are in Rome. Several years have passed since the incidents related in the previous chapter have occurred. All Rome and with it the whole Roman Catholic world is

sorrowing, for the pope is dead. His earthly remains are placed under the great dome of St. Peter while the solemn Requiem Mass is being sung. All along the sides of the great choir are ranged the cardinals, the archbishops, the bishops, numerous heads of religious orders and other dignitaries, robed in black. The main portion of the great edifice is filled with an immense throng of laymen. The choir has just finished singing "Lux eterna," the last portion of the mass, and the great organ is silent awaiting the last Oremus of the presiding dignitary at the high altar. An oppressive stillness reigns throughout the vast building.

Before the organ sits a young man with a pale face. His paleness is due however to nervous excitement. He is the pupil of Maestro Beroni, the celebrated organist of St. Peters. Maestro Beroni has accorded him the honor of playing on this great occasion, because he felt unable to do so himself without being overcome by his emotions. The pope had been to him a father, benefactor and friend and his sudden decease had shaken him to his very center. He was kneeling in one of the rear pews of the gallery, his face defused with tears. The young man at the organ stole furtive glances at him. His fingers were playing nervously with his watch chain. He felt that he had played good during mass in spite of the short time he had for preparation. But the mass, save a few interludes, had been played from music composed by the incomparable Palæstrina. The hardest task was yet before him. The master had asked him to improvise the procession music. He knew that this would tax all his strength and he looked forward to it with some dread.

The cantor at the altar now chanted "Dominus vobiscum," and the choir answered "Et cum spiritu tuo." Finally the words "Requiescat in pace" were sung in solemn, measured tones, after which there came some movement in the apparently dead mass of people. The presiding dignitaries at the altar removed their black vestments and ranged themselves in a half circle around the bier. The choir sang "Libera me Domine," and the great bells announced to the Romans that the body of the Pope was starting on its last journey to its final resting place.

*To be continued.*

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## A Few Voices from my Patients.

Mr. G. Hahn of Home City, Kans. asked me some time in 1896 to treat his brother who was then in the Asylum for the Insane in St. Joseph, Mo. The mental derangement had been caused by an accidental fracture of the skull and the doctors had pronounced him incurable. Three weeks after we commenced treatment, we received the following letter from Mr. G. Hahn:

"Out of thankfulness, and from a conviction of the divine power which is acting through us, must I tell you that my brother Christian, who as I wrote to you three weeks ago, was in the asylum for the insane in St. Joe, left that institution two weeks ago, HE IS PERFECTLY HEALED NOW, both mentally and physically."

G. Hahn, Home, Kans.

A gentleman who was treated for genital difficulties writes:

"I am cured and I know it will be permanent." C. M. M.

A Gentleman whose daughter I have been treating for weak and greatly impaired eyesight writes as follows:

"I write to let you know that my daughter's eyes have improved to such an extent that she can work again without any trouble at all."

The gentleman himself was treated for rheumatism. He writes in his first letter:

"I am better, physically and mentally. Although I rode 14 miles to-day I can walk up and down the stairs without pain, where before I could with great difficulty move at all."

Subsequently he informed us that he was cured.

A lady who has been an invalid for years writes that she is cured.

"It seems to me as if I never could be sufficiently grateful to you for all the relief you gave me. I thank you so much. No amount of money could ever compensate you for what you have done for me." E. A. M.

A lady who has been in illhealth for years was cured and now she enjoys perfect health. Subsequently she requested me to treat her nephew whom the doctors said was consumptive. After two months treatment she writes:

"My nephew is well, has had no cold or trouble of any kind for weeks. I shall always be grateful to you." A. M. R.

A young man who was treated for nervous debility writes:

I am perfectly healed now. W. A. P.

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We thank all those who sent us the names of persons interested in the New Thought most heartily. But we need more yet, and if *you* have any friends you wish us to present with a sample copy, kindly send us their names. But send us the names of those only whom you think are ready to receive the New Gospel.

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